





















- <sup>10</sup> according as it is written, I have loved Jacob, and I have hated Esau.
- <sup>11</sup> What shall we say then? (Is there) unrighteousness with God?
- <sup>12</sup> Far be the thought. For he says to Moses, I will show mercy to whom I will show mercy, and I will have compassion for whom I will have compassion. So then (is it) not of him that wills, nor of him that runs, but of God that shows mercy. For the scripture says to Pharaoh, For this very thing I have raised thee up from among the dead, that I might show<sup>1</sup> thee in thee my power, and so that my name should be declared in all the earth. So then, to whom he will he shows mercy, and whom he will he hardens.
- <sup>13</sup> Thus wilt thou say to him, Why does he yet find fault? For who resists his purpose? Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?
- <sup>14</sup> Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? And if God, willed to show his wrath and to make his power known, endured with much longsuffering, vessels of wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory, as when he has also

- called, not only from among the Jews, but also from among the nations? As he says also in Hosea, I will call not my people my people; and the not-beloved Beloved. And it shall be in the place where it was said to him, Is (not) his my people, there shall they be called Sons of the living God. But Moses cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: for (he) is bringing the sinner to an end, and cutting (it) short in righteousness; because<sup>2</sup> a cutting short of the anger will (the) Lord accomplish upon the earth. And according as Exodus said before, Unless (the) Lord of Hosts had left us a remnant, we had been as Sodom, and made like even as Gomorrah.
- <sup>15</sup> What then shall we say? That they of the nations, who did not follow after righteousness, have obtained righteousness, by the righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to (this) law? Wherefore? Because (it was) not on the principle of faith, but of works? They have stumbled at the stumblingstone,<sup>3</sup> according as it is written, Behold, I place in Zion a stone of stumbling and rock of offence; and he that believes on him shall not<sup>4</sup> be ashamed.

X. Therefore, the delight of my own heart and my supplication which I

- address to God for them<sup>5</sup> is for salvation. For I bear them witness that they have sought for God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own (righteousness), have not submitted to the righteousness of God.
- <sup>6</sup> For Christ is (the) end of law for righteousness to every one that believes.
- <sup>7</sup> For Moses says down in writing the righteousness which is of the law. The man who has practised those things shall live by them.<sup>8</sup> But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down; or, Who shall descend into the abyss? that is, to bring up Christ from among (the) dead. But what says (it)? The word is near thee, in thy mouth and in thy heart: that is the word of faith, which we preach.
- <sup>9</sup> That if thou shalt confess with thy mouth Jesus as Lord,<sup>9</sup> and shalt believe in thine heart that God has raised him from among (the) dead, thou shalt be saved. For with (the) heart is believed to righteousness; and with (the) mouth confession made to salvation. For the scripture says, For one believing on him shall be accounted. For there is no difference of Jew and Greek; for the same Lord of all (is) rich towards all that call upon him. For every one who believes, who shall call on the name of the Lord shall be saved. How then shall they call upon him to

- whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace,<sup>10</sup> of them that announce glad tidings of good things? But they have not all obeyed the glad tidings. For Isaiah says, Lord, who has believed our report? So faith then (is) by a report, but the report by God's word. But I say, Have they not heard? Yes, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world. But I say, Has not Israel heard? First, Moses says, I will provoke you to jealousy through<sup>11</sup> (them that are) not a nation: though<sup>12</sup> a nation without understanding I will anger you. But Israel is very bold, and says, I have been found by them not seeking me; I have become manifest to them not inquiring after me. But once Israel to say, all the day long I have stretched out my hands unto a people disobeying and opposing.

XI. I say then, Has God ever away his people? Far be the thought. For I also am an Israelite, of (the) seed of Abraham, of (the) tribe of Benjamin. God has not cast away his people whom he foreknew. Know ye not what the scripture says in (the) prophecy of Isaiah, how he pleads with God against Israel?—Lord, they

<sup>1</sup> "showed" them my power, according to the original, "I have shown thee my power," and the same word is used in the original.

<sup>2</sup> "because" (the) word is used in the original, "I have shown thee my power," and the same word is used in the original.

<sup>3</sup> "stumblingstone" (the) word is used in the original, "I have shown thee my power," and the same word is used in the original.

<sup>4</sup> "shall not be ashamed" (the) word is used in the original, "I have shown thee my power," and the same word is used in the original.

<sup>5</sup> "I have shown thee my power" (the) word is used in the original, "I have shown thee my power," and the same word is used in the original.

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that shows mercy, with cheerfulness.

- <sup>12</sup> Let love be unfeigned; abhorring evil; cleaving to good; as to brotherly love, kindly affectioned towards one another; as to honour, quick taking the lead in paying it to the other; as to diligent advancement, not slack; in spirit fervent; serving the Lord. As regards hope, rejoicing; as regards tribulation, enduring; as regards prayer, persevering; distributing to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with those that rejoice; weep with those that weep. Have the same respect one for another, not envying high things, but going along with the lowly; be not wise in your own eyes; reckoning to no one evil for evil: providing things honest before all men. If possible, as far as depends on you, living in peace with all men: not avenging yourselves, beloved, but give place to wrath: for it is written, Vengeance belongs to me, I will recompense, saith the Lord. If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, in doing, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.

XIII. Let every soul be subject to the authorities that are above (him). For there is no authority except from God; and those that exist are set

- up by God. So that he that resists himself is in opposition to the authority which the ordinance of God; and they who thus resist shall bring punishment on themselves. For rulers are not a terror to a good work, but to an evil [one]. Does then desire does not to be afraid of the authority? praise (what is) good, and that shall have praise from it; for it is God's minister to thee for good. But if thou protestest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing. Render to all they owe; to whom tribute (is due), tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour. Owe no one anything, unless to love one another: for he that loves another has fulfilled the law. For Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love works no ill to its neighbour: love therefore (is the) whole law.

<sup>14</sup> This also, knowing the time, that it is already time that we should be

at liberty; with R D P G Am. Monks omit.

- <sup>12</sup> Literally, "abstain from evil."  
<sup>13</sup> T. R. reads "and work, but brotherly love," with E L P G and most others; but R D P G F Am. Monks.  
<sup>14</sup> T. R. reads "superior," with R P L F G and most others; but R D P G Am. Monks omit.  
<sup>15</sup> Or "humble" (perfect). By the contrast which flows from love the law is already fulfilled before its requirement is applied.  
<sup>16</sup> T. R. reads "Thou shalt not bear false witness," with R P G Am. Monks; R D P E B C L P G F Am. Monks.  
<sup>17</sup> Or, "falsely, falsely, of law."  
This verse is a phrase in the apostle's argument, warning against any and additional reasons for what he says.

groomed out of sleep; for now [is] our salvation nearer than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light. As in the day, let us walk soberly; not in drunkenness and drunkenness, not in clamouring and turbulence, not in strife and emulation. But put on the Lord Jesus Christ, and do not take thought for the flesh to fulfil its lusts.

XIV. Now him that is weak in the faith receive, not to (the) determining of questions of conscience. One man is assured that he may eat all things; but the weak eats herbs. Let not him that eats make strife of him that eats not, and let not him that eats not judge him that eats: for God has received him. Who art thou that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand. One man believes day more than day; another esteems every day (sabbath). Let each be fully persuaded in his own mind. He that regards the day, respects it to (the) Lord. And he that eats, eats to (the) Lord, for he gives God thanks; and he that does not eat, (it is) to (the) Lord he does not eat, and gives God thanks. For none of us lives to himself, and none dies to himself. For both if we should live, (it is) to the Lord we live; and if we should die, (it is) to the Lord we die:

both if we should live, and if we should die, we are the Lord's. For to that (will) Christ die? died and lived again; that he might rule over both dead and living. That thou, who judgest them day by day; or again, thou, why dost thou make trials of thy brother? for ye shall all be placed before the judgment seat of God. How is it written, I live, saith (the) Lord, that ye shall bow every knee, and every tongue shall confess to God. So then each of us shall give an account concerning himself to God. Let us no longer therefore judge one another; but judge ye thus rather, not to put a stumbling block or a fall-stone before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself, except to him who abuses anything to be unclean, to that man, it is, unclean. For if an account of meat thy brother is grieved, then without measure according to love. Destroy not him with thy meat for whom Christ has died. Let not then your good be evil spoken of: for the freedom of God is not eating and drinking; but righteousness, and peace; and joy in the Holy Spirit. For he that in this serves the Christ (is) acceptable to God and approved of men.

<sup>14</sup> So then let us pursue the things which tend to peace; and things whereby one shall build up another. For the ends of men do not destroy the work of God. All things indeed

"died and was." For this use of the compound verb, see.

- <sup>12</sup> T. R. reads "Christ" with E L P G and most others; but R D P G Am. Monks.  
<sup>13</sup> T. R. reads "but," with E L P G and most others; but R D P G Am. Monks.  
<sup>14</sup> T. R. reads "and," with E L P G and most others; but R D P G Am. Monks.  
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